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ABSTRACT

The authors are concerned that counselors be sensitized to and assisted in responding to emerging societal needs. The materials presented focus on identifying for counselors what is known about women and the importance of this knowledge for new counselor strategies and behaviors. How guidance might facilitate the self-realization of women is a major emphasis. The "liberation" of women is placed in the broader context of the meaning of changes in women's roles for men's roles. The authors hope to stimulate a concern for the kinds of changes men may need to make and a consideration of the role counseling can play in this. The program presented here concludes verbatim transcripts of relevant role plays, articles on counseling men and women, samples of pre-protest and protest music, a collage of quotations, and an annotated bibliography. (TL)

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The Counselor and the Feminine Protest ♀

A Presentation at the
Annual Convention of the
American Personnel and Guidance Association
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Editor's Note

This paper represents an expression of CAPS concern that counselors be sensitized to and assisted in responding to emerging societal needs. It is all too apparent today that American society has "put down" women and denied them the opportunity for the full realization of their personhood. The evidence is also clear that counselors have been effective, if unrealizing, reinforcers of misconceptions about women--their potentialities and their capabilities. This paper is focused upon identifying for counselors what we know about women and the importance of this knowledge for new counselor strategies and behaviors. It is not intended to be a cookbook, but it does speak to how women should be served by guidance, if guidance is to be a means for the self-realization of women.

Unlike some approaches, this paper places the "liberation" of women in the broader context of the meaning of changes in women's roles for men's roles. Clearly, if women change how they perceive themselves and how they choose to relate to men and their environment, men's roles will be profoundly affected. Considering what are the changes that men may need to make and the role counseling can plan in assisting men to develop new self-perceptions and new behaviors is one of the purposes we modestly hope to accomplish.

Our experience has been that readers of this paper are gladdened or saddened, pleasedor provoked, but rarely left unmoved. Perhaps if you are moved, you could share your reactions with us so we in turn might share them with others and, hence, vicariously enrich others than those who experienced the insights directly. Tell it baby, tell it!

Garry R. Walz
Director - Editor in Chief

Foreword

This program was originally presented at the 1971 American Personnel and Guidance Association National Convention. It represents an attempt to dramatize both the conflicts inherent in being female and the difficulties faced by the modern counselor as a result of the sex role conflicts and inequities in our society. An attempt is made to retain much of that flavor in the present publication; thus, the reader, as he or she reads this, should imagine the interactions occurring as the males and females in the collage and role playing confront one another about their images of masculinity and femininity.

Part I

What Counselors Do, But Shouldn't

Pre-protest Music

There is ample room for choice and variation in this part of the program. It takes little ingenuity to find songs which present fantasized, romanticized visions of the traditional female role. There is something undeniably seductive in these songs for they appeal to the woman's need to be esteemed, to be important, and to be loved. Likewise they speak to the romantic myth that "love conquers all" and that "love is blind." Such myths, while often beautifully stated, tend to over-simplify the tasks of living a meaningful life and decrease the amount of personal responsibility that more realistic people assume for their actions. Man, as well as woman, is helpless and not held accountable. If you are in love, "Smoke Gets in Your Eyes."

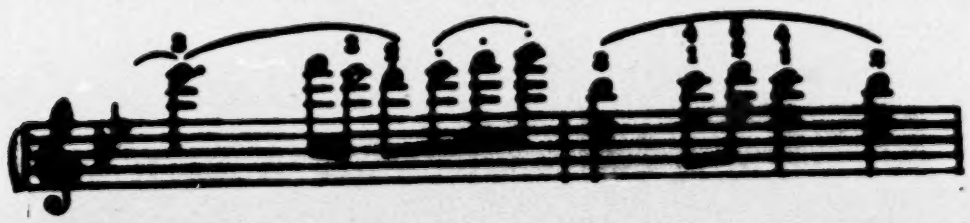
Love is presented as an uncontrollable emotion. Women, more so than men, are told to wait patiently and one day "it" will happen to them. The appeal is an old one--to get something for nothing. All the rewards of love are promised to the woman for just existing. She need not earn her rewards--they are given.

Some of the most enduring of our love songs probably survive because in a highly competitive culture, these songs speak most eloquently to universal human needs and, in oversimplifying the problems of fulfillment, give hope to the discouraged but perhaps false expectations as well.

The male is as much a victim of the mythology as the female. With full appreciation of both the beauty and the poetry inherent in the best of these songs, I suggest that "disenchantment" has its values in the real world. Men need to stop trying to be gods or princes, women can stop being princesses or angels, and love can be a rational emotion.

The songs listed below are just the ones we happened to choose for this presentation, but similar examples can be found in almost any kind of music from any time period--including the present!

"Someone to Watch Over Me" "My Lord and Master"
"As Long as He Needs Me" "There is Nothing Like a Dame"
"I Could Have Danced All Night" "Someday My Prince Will Come"
"Shall We Dance" "Some Enchanted Evening" "I Enjoy Being a Girl"



Collage of Quotes

Tom Butts, Jim Duffy, Jean Furniss, Marlene B. Pringle

Woman is two degrees Fahrenheit cooler than man and her heart beats faster.

♀ ♀ ♀

Thirty million American women are gainfully employed, accounting for two out of every five workers.

♀ ♀ ♀

Women are entitled to the very best education and every equal opportunity in the job market after they have cleaned the dishes and washed the diapers.

♀ ♀ ♀

No one ever seriously objects to a woman's education or intellectual development, provided its objective is to make her a more entertaining companion and a more enlightened, and thus better, wife and mother. Only when her objective is an indepedent personal career does a problem arise.

♀ ♀ ♀

Most women work because they have to. As a whole society has been unable to reconcile personal ambition, accomplishment, and success with femininity. The more successful or independent a woman becomes, the more afraid society is that she has lost her femininity and therefore must be a failure as a wife and mother. She is viewed as a hostile and destructive force within the society. On the other hand, the more successful a man is in his work (as reflected in his high status, salary, and administrative powers--all of which are in keeping with his masculinity), the more attractive he becomes as a spouse and father. Whereas men are unsexed by failure, women seem to be unsexed by success.

♀ ♀ ♀

A generation of over-mothered children has convinced many family advisors that too much maternalism is not only destructive to the mother, but annihilating to the children.

♀ ♀ ♀

Suffer women once to arrive at an equality with you, and they will from that moment become your superiors. --CATO

Harmless as it may sound, a man who doesn't want his wife to work may be afraid that she will get as interested in her job as he is in his, or come to evaluate home and family as he does.

♀ ♀ ♀

Only a man with a strong, stable core of self can see a woman as an equal human being and not feel a threat to his masculinity.

♀ ♀ ♀

The American Revolution was a struggle for a democratic society; the Civil War that slaves be freed; The Feminine Protest is not a struggle of who will be liberated, but rather which will be destroyed and who will be enslaved.

♀ ♀ ♀

Men may someday get to live as long as their wives do.

♀ ♀ ♀

A peculiar paradox arises in the society because we have an educational system that ostensibly encourages and prepares men and women identically for careers that social and, even more importantly, internal psychological pressures really limit to men. This paradox is reflected by the feelings of the women who somehow overcome these pressures and pursue a particular career: They feel anxious, guilty, unfeminine, and selfish.

♀ ♀ ♀

The great fault in women is to desire to be like men.

♀ ♀ ♀

A woman does not usually get a Ph.D. in biology, physics, or some other field to be a more entertaining companion or a more enlightened wife and mother.

♀ ♀ ♀

Kohlberg rightly states that boys and girls label themselves as male and female, and that these judgments of sex identity, once firmly established, tend to be irreversible, However, the abundant individual differences found within each sex, and the fact that the behaviors of the sexes overlap to a great degree, suggest that there are many ways to be a boy or girl--and even more ways to be a man or woman.

Daughters of working mothers do not sex-type behavior as much as daughters of non-working mothers.

♀ ♀ ♀

Neil Armstrong described his first step on the moon as a giant stride for mankind. Women's lib can best describe its initial step as a giant step backwards as it attempts to undermine the very essence of family life.

♀ ♀ ♀

41% of all women over 16 work.

♀ ♀ ♀

Nine out of ten women now in school will be employed in the future.

♀ ♀ ♀

A man cares more if his wife can fix a good dinner than if she speaks Greek.

♀ ♀ ♀

Women perceive the world in interpersonal terms--that is, they personalize the objective world in a way that men do not. Notwithstanding occupational achievements, they regard themselves with esteem insofar as they are esteemed by those they love. Women remain dependent on the affectionate responses of their lovers, husbands, and children for good feelings about the self.

♀ ♀ ♀

Why are myths about masculinity and femininity believed and sustained--even in the face of evidence to the contrary? Clearly, both sexes must have a fairly high degree of emotional investment in the current sex-role ideology.

♀ ♀ ♀

Apart from courses in home economics, business and office occupations, health occupations, and distributive occupations, girls do not seek vocational training

If marriage were not the only or principal means for women to acquire status, sex appeal would not be the dominant sales appeal for advertising copy.

♀ ♀ ♀

One out of every four marriages ends in divorce.

♀ ♀ ♀

One has to have endured the folly of love of a wise woman to understand the wisdom of loving a fool.

♀ ♀ ♀

I expect that woman will be the last thing civilized by man.

♀ ♀ ♀

Regard the society of women as a necessary unpleasantness of social life, and avoid it as much as possible.

♀ ♀ ♀

There is a process of extension of the occupational division of labor which produces an institutional status of maleness and femaleness in every society. The result is a social devaluation of women. Activities performed by women are evaluated less highly because they are performed by women.

♀ ♀ ♀

Revolutions are not about trifles, but spring from trifles.

♀ ♀ ♀

There is nothing inherently feminine about mixing a given batch of materials, exposing it to definite temperature for a definite time, and producing a cake. There is nothing inherently masculine in mixing a batch of materials, exposing it to a definite temperature for a definite time, and producing iron castings. I have done both and find them equally satisfying occupations.

Publicity exaggerates the progress women are making, but it also weakens psychological barriers against them.

♀ ♀ ♀

The goal of women's liberation should not only be one of helping the American woman to achieve her right to personal achievement, but also to accept the dualism within herself and her right to be a person who has aggressive and passive tendencies.

♀ ♀ ♀

In the United States at present, it is the fashion for women to have a low level of occupational commitment. About seventy per cent of female teachers view teaching only as an adventure.

♀ ♀ ♀

My brother was "the serious and steady" student, I the "erratic and undisciplined" one. When he studied the house was silenced; when I studied, business as usual.

♀ ♀ ♀

A woman needs higher marks to enter college than a man.

♀ ♀ ♀

In the 1930's two out of every five B.A.'s and M.A.'s, and one of every seven Ph.D.'s were earned by women. The proportions have declined to one in three for the B.A. and M.A., and one in ten for the Ph.D.

♀ ♀ ♀

I don't understand what women want.--FREUD

Introduction to Program

Marlene B. Pringle

I would like to welcome you to today's program, *THE COUNSELOR AND THE FEMININE PROTEST*. We hope today to do a number of things: (1) We hope to give you an opportunity to examine counselors' behavior with females. (2) If you are not already familiar with the many problems faced by women in American society, we hope to introduce and explore some of those problems as they pertain to counselors. (3) We hope to present some of the research on the psychology of women which must be considered if counselors are to design more effective programs for females. (4) Lastly, we hope to look briefly at the effects the changing roles of women are having on the American male.

We have decided to approach the counselors' behavior with females in two ways: The first part of the program is devoted to the question, "What might counselors presently be doing that they should perhaps not be doing?" The second part of the program will be concerned with presenting the research on women and with the question, "What should counselors be doing that they are presently not doing that would be helpful to women?"

Anyone who is familiar with the literature from the Women's Liberation Movement knows that counselors are not often seen as very supportive of women. They, like many other professional groups, have been accused of contributing to the subjugation of American females. This accusation is primarily supported by the personal testimonies of many women who describe how their high school or college counselors in various subtle and not-so-subtle ways actively discouraged a specific female's full personal or professional development. Often such reports are dismissed as being only the angry rhetoric of some neurotic and highly subjective female who perhaps had little to offer in the first place. Other times the reports are dismissed as being essentially true, but certainly not representative of one's own counseling behavior or that of any of the counselors of one's own acquaintance. Yet, the discussions of counselor bias against females are not limited to the radical journals of women's liberation; conservative members as well are critical of counselors. And, interestingly enough, counselors themselves have become critical. Some even have conducted research to test some of the accusations--and while the research is still not plentiful and certainly not overwhelming, it does tend to support some of the accusations which have been made.

I could stand up here and cite both accusations and research indicating what counselors are doing that they should not be doing, but somehow I suspect that would not only be boring but also would have little impact. (I may, however, not be able to entirely resist that temptation later in the program.) We have decided instead to dramatize those counseling behaviors which some females and some counselors do not believe

are helpful to women in a society where sex roles are rapidly changing.

As you watch the two counseling interviews, I hope you will try to identify as many as possible of those attitudes and behaviors which are not supportive of women. I must warn you that we exaggerate occasionally to make the point--these putdowns are fairly easy to recognize, but there are also some more subtle behaviors present that are not so easily identified. I present to you now two interviews: "The Biased Counselor" and a second interview that is "Pure Fantasy."

Role Playing Situation 1
'The Biased Counselor'

Jean Furniss and Jim Duffy

B.C.: Well hello Jean, how are you?

J.: *Oh, I'm fine.*

B.C.: You're looking lovely as ever. I was wondering what can I do for you Jean? Is there something you'd like to discuss today?

J.: *Well, you know it's getting near the end of the term and I'll be graduating before I know it. I've got to get going on some kind of a plan.*

B.C.: You're talking about some post-high school training?

J.: *Yeah, right.*

B.C.: Were you thinking in terms of a secretarial school or possibly a business program? Or maybe even junior college or a four-year program at say the state college, for example?

J.: *Well, I've been in a college prep program here so I was thinking of a four year program.*

B.C.: So you're thinking in terms now of going to a four year college as opposed to a junior college or business college. Would you help me out a bit, Jean, and give me some idea of what you think you would be most interested in? Things you might like to specialize in.

J.: *I've enjoyed the accelerated math program. I've done pretty well in it and I certainly liked it so I was sort of thinking of continuing that in college.*

B.C.: Oh! I'm just looking at your transcript Jean, and I have to admit you've done exceptionally well this year. We're very proud of you as a matter of fact and I must also admit to this too. I had some very strong concerns about you in September when you began the college prep program in math and science.

J.: *Why?*

B.C.: Well, I think you are one of the few attractive girls in the school history who has been involved in this program--it's almost always all boys taking advanced math or advanced science and I've always looked upon those as being very tough and very competitive situations. I was concerned about how well you'd survive.

J.: *I don't know. At first I guess I was very aware that I was the only girl and I think some of the guys maybe kind of wondered about me being there at the beginning. But I studied hard and I did as well on the tests as most of them....*

B.C.: Well, you certainly did and I guess you didn't mind the attention the boys gave you, did you?

J.: *No.*

B.C.: As I said, Jean, I think it's more than true that you're exceptionally qualified but I'm struck by the fact that you still seem very uncertain about your future. I don't suppose you would like something like engineering or science which the boys will be going into, would you?

J.: *Well, most of my friends, that is guys in the class, have applied for scholarships in engineering and things like that quite a while back and they've known that's what they want. I really haven't thought that much about the college program.*

B.C.: Right, I agree with you! I think all of the boys in that class have really had plans about going into engineering or pre-med for several years now. You are certainly qualified for that but I suspect that you're not too sure yet, am I correct?

J.: *Yes, that's why I'm so glad to be talking to you.*

B.C.: I'm happy I can be of some help. But I'd like to throw something at you Jean. I almost hate this, I'm embarrassed to admit this but at the state college the engineering program is not only very

tough, but unfortunately, it is very discriminatory. They have, I think, been almost cruel to young girls going into the program. Very few girls go into the pre-med program or engineering and in general I suspect that they just don't want them in there and they make it extremely hard on them.

J.: *Well, I know that's the way things have been, but with all you hear about women's liberation and other women's groups working hard to make changes, hasn't that had an effect?*

B.C.: Well, I suspect that things have certainly changed and dramatically so, but just as a friend talking to a delightful young lady, I'd like to suggest this to you. You know, Jean, every year revolutions come upon us. Extreme groups get involved. Last year they burned draft cards, this year they burned brassiers and I'm sure next year they're going to burn something else and you know I'd hate to see a delightful young girl like yourself get caught up in that sort of thing. And at the same time I agree that there have to be changes made but I wouldn't want to see you get caught up in the extreme ways of reacting to these things.

J.: *It's really confusing.*

B.C.: Let's try and see if we can help you out of your confusion a bit. Let's not eliminate engineering or pre-med, but may I just throw a couple of other suggestions to you. For example, have you ever thought about teaching? Many of our graduates here--a lot of girls--have gone to the state university and got themselves into teaching programs and have had great success. I just wondered if you had thought about this?

J.: *You mean little kids--kindergarten?*

B.C.: Well, just teaching as a possible profession.

J.: *I hadn't really thought about it much.*

B.C.: O.K. Because the thought has just struck me that teaching might be something you'd like and it may give you a chance to be teaching something like math or science in which you are so proficient. We may be able to effect a marriage of two of your best skills. Here's the chance to go out and teach in those areas in which you are best. Teaching serves another function too. It gives you a chance to hold back for a year or two before you make any final commitment. For example, we just talked about engineering or pre-med, but I think you're not too sure about that, correct?

J.: *Yes, I suppose.*

B.C.: And teaching is less demanding and also gives you a chance to

explore aspects of college and within a year or two you might also meet your man. That is very possible, right?

J.: *Well, I don't know. I've been dating a lot in high school, but I guess I thought that marriage was a long time off.*

B.C.: Well, I'm not trying to push you into marriage, Jean. Girls should take time and decide carefully whom they will marry. You know, choosing the right man is so important for a young woman, but the thought struck me that many girls go to college to meet a guy that they like and they make that sort of investment as opposed to the long term investment of graduate school and the rest. Most talented women, for some reason, prefer marriage to eight or nine years of school.

J.: *I'm confused about all this, but I do have the feeling that I'm going to want a job whether I marry or not. I think I'll want to be working at something I really want to do. My mother was a teacher for a couple of years before she got married. I've always kind of wondered whether she really wanted to be a teacher. I'm sure a lot of teachers really want to be...but I'm not sure about her.*

B.C.: I'm sure that her skills came in good stead in raising a family. Those skills you learn as a teacher never go to waste. And there's a big need for women today to go back into a job and teach.

J.: *Yes, but now she feels a little insecure about going back and trying to compete with younger people. I doubt if she will. She spends a lot of time knitting and things like that. She talks about wanting to work, but I just don't want to end up in that bind myself.*

B.C.: Well, you know I don't know your mother that well Jean, but I'm not too sure we're talking about a psychological difficulty. She may be going through something of a physical change. These things happen to women at that time of life, but I'm sure that she'll resolve that and work it out for herself. But getting back to you, I'd like to reinforce, as I mentioned before, that you're an extremely talented young girl. I think your record is proof of that. Now, I don't want to dismiss the prospect of pre-med or engineering, but I suspect that you're not too sure that that's what you want.

J.: *I don't really know.*

B.C.: Yes, so I think what we might want to do is this. You take some literature we have here on the teaching programs provided at state university and see how that seems to feel after a couple of

days of browsing through the literature. And we'll get together again and talk about it, that might help you come to some commitment about what you'd like to do next year at the university.

J.: *I think that would help because I haven't really even thought about it that much.*

B.C.: Now, we'll also add some literature about engineering and pre-med because we shouldn't dismiss it. Just in case you want to look it over we'll supply that as well.

J.: *O.K., thanks so much. I've been so confused and I'm so glad you're here to help me sort this out.*

B.C.: Well, I'm delighted that I could help you work some of this out. Thanks for coming in Jean, we'll see you in a couple of days.

J.: *Bye, Mr. Duffy.*

B.C.: Bye.

Role Playing Situation 2
'A Fantasy'

Tom Butts and Jim Duffy

D.: Come on in Tom. How are you doing?

T.: *Fine. Hi Mr. Duffy. How are you?*

D.: Fine

T.: *Gee, ah, it's getting on along toward the middle of the school year and it occurred to me that I haven't done anything about planning for next year in terms of what I should be doing, so I thought I'd come in and see what you could tell me.*

D.: Well, tell me Tom, you're talking about going to school I presume after graduating.

T.: *Yeah, I guess.*

D.: O.K. Well, tell me now, have you been thinking at all about going to a business school, or a secretarial program after graduation?

(HYSTERICAL LAUGHTER)

T.: *No, I guess I really hadn't. I was thinking of maybe going to college. I've been in this math and science program and a lot of the guys have been applying for schooling in pre-med or engineering or something like that.*

D.: Oh, so if I hear you correctly, what you're saying to me is that you'd like to go to a four-year college and the areas of interest would be engineering or pre-med possibly?

T.: *I've been in this advanced math stuff, and I really like that.*

D.: I was just looking at your record when you brought up the math and science aspect and I notice that you've done exceptionally well in that class. I'm very very gratified that you did because I think at the early part of the year I expressed some concern to one of your teachers about you in that program.

T.: *Oh, really? Why?*

D.: Well, I just stopped to think, you know, that it was a very competitive and very tough program and I hated to see a little guy like you walk in there and get, you know, buffeted and overwhelmed by that sort of challenge. You're pretty delicate.

T.: *What do you mean by that?* (outraged)

D.: Well, Tom, I guess what I'm trying to say is that lots of kids have gone into that program and survived it, but the majority have gone in and been overwhelmed. And I just hate to see young boys get into a program that competitive and be hurt by it, and I was just afraid, but as I said, you've done exceptionally well. I can see you are confused about your future.

T.: *I think I am interested in math.*

D.: Would you like to investigate that further? I guess you know too, Tom, that at the university in the state the pre-med and engineering programs are very, very tough and very competitive. They'll be much tougher than they have been here.

T.: *Yeah, I bet that'll be true. I've always heard that but I've always done well in my classes and I'm not really concerned about that.*

D.: Well, I think you understand that, and I think you appreciate the fact that long term commitments at the state college with people going into engineering or pre-med, but I also suspect that you are rather doubtful about making this sort of commitment, and I wondered if we could look at some other options besides pre-med or engineering?

T.: *I am not confused, but let's look nonetheless.* (distant)

D.: Well, I was just thinking that maybe you might like to try something in the area of teaching, for example.

T.: *Well, I hadn't considered that.* (amused)

D.: Now, this is just a suggestion you know, not eliminating the other too, but I think it would serve several advantages. It would give you a chance to sit back when you're at the university and before you make any long term commitments. It gives you a chance to meet some pretty girls and enjoy some of those parts of college life. I know the social life is important to you. You know, if you get into teaching you might be able to teach in those areas of math and science which you happen to have a liking for.

T.: *Well, yeah, right. Well, you know, I think that's really something worth thinking about Mr. Duffy, but it just occurred to me that I'm a little late for track practice. Maybe I'll get back with you or someone else here a little bit later. I am confused now by your behavior.* (finally confused)

D.: Come another time and we'll talk about it.

T.: *Thank you.*

Formation of Groups

Marlene B. Pringle

Much of what you have just seen and heard is obviously biased against female participation in areas that have traditionally been deemed part of the man's world. The first interview clearly demonstrates the criticism most frequently made of counselors: that counselors encourage girls to consider only those careers which are compatible with having a family and which can be adjusted to the mobility needs of the male, that counselors encourage girls to see their vocational skills as of less social importance than those of the male. Counselor educators at Wayne State and at Indiana have demonstrated in their research that counselors do indeed make more negative statements to women considering male dominated occupations and tend to have relatively distinct attitudes about which levels and types of occupations are realistic and appropriate for both college and non-college bound females.

Caroline Bird suggests in her book *BORN FEMALE: THE HIGH COST OF KEEPING WOMEN DOWN*, that after vocational counseling "the brightest and the best girls get the message: don't try for the really challenging work." [1]

There is also evidence that clinicians hold different concepts of mental health for males and for females. Broverman, Broverman, Clarkson, Rosekrantz and Vogel found that clinicians "are more likely to suggest that healthy women differ from healthy men by being more submissive, less independent, less adventurous, more easily influenced, less agressive, less competitive, more excitable in minor crises, having their feelings more easily hurt, being more emotional, more conceited about their appearance, less objective and disliking math and science." [2] The evidence is clearly that clinicians tend to accept the stereotypes prevalent in American society.

What we are interested in here is how, in the counseling interview that you have just seen, the counselor demonstrated acceptance of such a stereotype and how his consequent behavior affected his female client. When you break into groups, we would like you to analyze the first interview by (1) describing the counselor's attitudes toward women, (2) identifying counseling behavior which discourages the development of female potential, and (3) looking at the affects of counselor behavior on the female client.

There will now be a twenty-five minute break during which you can discuss the role-playing situation. Following the break, we will begin the second part of our program which concentrates on presenting the information which we believe is relevant to designing programs which meet the needs of women and which pertain to what counselors should be doing that they are not doing. Following Dr. Walz's presentation on the male reaction to the new demands of women, there will be an opportunity for the audience to discuss their reactions to the role playing and to the presentations with the participants of this presentation.

At this time would you form groups of four to discuss your reactions to the role-playing. We will reconvene in twenty-five minutes.

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1) Bird, Caroline. Born Female: the High Cost of Keeping Women Down, New York: McKay and Co., 1968 Paperback, p. 32.

2) Broverman, Inge, Broverman, Donald, and Clarkson, Frank. "Sex Role Stereotypes and Clinical Judgments of Mental Health," Journal of Consulting and Clinical Psychology, 34:1, January, 1970, p. 1-7.

Part II

What Counselors Should Do, But Don't

A Poem

by Ogden Nash*, read by Tom Butts

Portrait of the Artist as a Prematurely Old Man

It is common knowledge to every schoolboy and even every Bachelor of Arts,
That all sin is divided into two parts.
One kind of sin is called a sin of commission, and that is very important,
And it is what you are doing when you are doing something you ortant,
And the other kind of sin is just the opposite and is called a sin of
omission and is equally bad in the eyes of all right-thinking
people, from Billy Sunday to Buddha,
And it consists of not having done something you shuddha.
I might as well give you my opinion of these two kinds of sin as
long as, in a way, against each other we are pitting them.
And that is, don't bother your head about sins of commission because however sinful,
they must at least be fun or else you wouldn't be committing them.
It is the sin of omission, the second kind of sin,
That lays eggs under your skin.
The way you get really painfully bitten
Is by the insurance you haven't taken out and the checks you haven't added up the stubs
of and the appointments you haven't kept and the bills you haven't paid and the letters
you haven't written.
Also, about sins of ommission there is one particularly painful lack of beauty,
Namely, it isn't as though it had been a riotous red-letter day or
night every time you neglected to do your duty;
You didn't get a wicked forbidden thrill
Every time you let a policy lapse or forgot to pay a bill;
You didn't slap the lads in the tavern on the back and loudly cry Whee,
Let's all fail to write just one more letter before we go home, and
this round of unwritten letters is on me.
No, you never get any fun
Out of the things you haven't done,
But they are the things that I do not like to be amid,
Because the suitable things you didn't do give you a lot more trouble than the unsuitable
things you did.
The moral is that it is probably better not to sin at all, but if some kind of sin you must
be pursuing,
Well, remember to do it by doing rather than by not doing.

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*Verses From 1929 On, p. 16, Little, Brown & Co., 1959. Copyright, 1934 by The Curtis Publishing Company.

Counseling Women

Marlene B. Pringle

After looking at the role playing and discussing in your small groups what counselors do that harm women, I suspect you have reached your tolerance for that subject. Those of you who have not will have an opportunity later in the program to bring the topic up again. At this time, acknowledging my debt to Dr. Bardwick's class in the Psychology of Women, I would like to shift gears a bit and talk about sex differences and female psychology. I would then like to relate that material to the second question, "What should counselors be doing that they are not doing?"

Though roles of both men and women in our society are presently undergoing rapid change, let us for just a moment look at the traditional roles; roles which the research has shown to be still highly influencial in our perceptions of others. The male has been traditionally viewed as actively controlling objects in the world. He is competitive, realistic, oriented to problem-solving and to achievement. In the traditional mode of early childhood training, the male is geared to accomplish definite goals within the system and his self-esteem to a large extent is based upon what he can do. The female has traditionally been seen as active in the home as wife and mother and more passive in the rest of the world by comparison with the male. She is cooperative, romantic, nurturing, and sensitive to interpersonal cues. As well as training in the traditional achievement mode, her training in childhood and adolescence emphasizes a kind of achievement quite different from that of the male. For the female, achievement comes to depend on the girl's ability to perceive and respond to interpersonal cues in such a way as to receive approval and support from others. In the modern version of the traditional role, the female ends up by having her self-esteem dependent on the appraisals of others. The dependency of childhood takes adult forms. Is she a good wife? Is she a good mother? Is she a good housekeeper?

I am not suggesting that male self-esteem is totally independent of the opinions of others, nor am I suggesting that the female has no opportunity at all to develop a level of self-esteem based upon what she can objectively do; what I am saying is that in the evolution of traditional roles there is a significant difference in the development of self-esteem for males and females and that this difference tends to push men to develop objective criteria by which they can evaluate their performance and achieve good feelings about themselves while women tend to remain dependent on parents, husbands, and children for good feelings about themselves. The effects of this situation prove to be unfortunate for women.

Judy Bardwick, a University of Michigan psychologist, says that "a vulnerable sense of self-esteem--one that is totally dependent on appraisals from others--implies that there is no independent sense of self." [1] And I think, ladies and gentlemen, that it is the "vulnerable sense of self-esteem" which is the most basic issue involved in Women's Liberation. To be totally dependent on others for good feelings about the self is unhealthy--one becomes conforming, fearful of any kind of criticism, constantly demanding in relationships with other people, constantly needing proof of the other's love. All hostility must be repressed, for if it were expressed the totally dependent person runs the risk of having the other's affection withdrawn. And if self-esteem is totally dependent on those others that is a terrible threat indeed. Too much dependence leads to behavior which is not only self-defeating, but also destructive to others. Too much independence is not good either, for completely independent people would never be able to achieve any intimacy with others.

What I am suggesting is that counselors working with young girls or with adult women must be aware of the issues involved and the behavior associated with a vulnerable sense of self-esteem." People readily agree that women should be given equal pay for equal work, equal opportunity for promotion, and so forth--what I think is so often neglected, even by some liberation groups, is that women must be encouraged to develop independent as well as dependent measures of self-esteem, and our society does not encourage these equally in women (nor in men).

The stereotyped behavior associated with the sex roles in our society is for the most part culturally imposed. There is, however, a growing body of research which indicates definite behavioral differences between the sexes--and to some degree this research is supportive of parts of the stereotypes. What is unfortunate is that society sets up reinforcement patters which tend to expand the natural behavioral differences between the sexes to the point where there is unfortunate consequences for both sexes. Also in terms of functioning in the modern world, many of these differences are irrelevant.

I am, however, digressing from the point I want to talk about, which is, "What does the research indicate as basic behavioral differences between the sexes?" And, "How do these differences contribute to the present condition of women?"

There seems to be one critical difference in development. Male infants are found to be more motorically active than are females. Females are more sensitive to tactile, verbal, and visual stimulation than are the male infants. These initial differences are also supported by longitudinal and cross-cultural studies which show males continuing to be more motorically active and which show females as being more perceptive to environmental and interpersonal cues. Female babies by age

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1) Bardwick, Judy. "Psychological Conflict and Reproductive System." Feminine Personality and Conflict, p. 4.

six months, for example, will pay attention to environmental stimuli longer than a male child and when given an opportunity, females will choose more complex stimuli.

In a recent issue of Psychology Today there is an article about body types. (The original work by Sheldon has a number of deficiencies, but there have been new studies derived from his theories lately.) This article compares the mesomorph--the active, assertive type, with the endomorph--the passive, accepting type. Although the study does not emphasize sex differences, the results are pertinent. It shows that 50 percent of boys are basically mesomorphs (active, assertive), and only 16 percent of girls. On the other hand, 50 percent of girls and 25 percent of the boys in the study had basically endomorphic body types (passive, accepting). [2] This study seems to contribute to the growing body of literature I mentioned which supports the theory of behavior differences between the sexes.

Activity level is an important variable in development. The male's greater activity level gets him into more trouble with authority figures than the more passive feamle is likely to encounter. (High activity level females would, however, be more likely to get in the same difficulties.) Consequently, males more often are in the position of challenging authority. Also, at about age 2-1/2, parents begin making demands on children consistent with the norms for male and female behavior. Thus, both activity levels and societal norms encourage male independence.

The female really doesn't suffer much as a young child unless she happens to be a motorically active female. Even then she suffers less than a male. If you observe children in almost any elementary school, you can see that the boy who doesn't live up to his expectations is labeled a "sissy", but girls can be tomboys without suffering severe social consequences. During childhood, girls seem to have more allowable variations.

Childhood is much more likely to be traumatic for the male. In order for the male to develop internal means of self-evaluation, self-esteem, and achievement motivation, which society expects of him, parents subject him to demands to which girls are unfortunately less frequently subjected. The net result, perhaps because demands are made too early or too brutally, is that during childhood and early adolescence boys experience more psychological pathology than girls--the ratio of mental pathology is a startling seven boys to one girl. Two-thirds of those held back a grade in school are boys. Seventy-eight percent of those referred to reading clinics are boys. [3] I am suggesting that the elementary school may not be particularly supportive of those motorically active children of either sex.

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2) Cortes and Gatt. "Physique and Propensity." Psychology Today, 1970 4(5).

3) Bardwick, Judy. Unpublished lecture. The University of Michigan, 2 November 1970.

One of the major problems which females face in schools is that their natural tendency to be more passive (and consequently more rule abiding, more conforming, etc.) than males is perhaps positively reinforced by the American educational system. Also, the female's greater facility in school tasks may make life too easy. Judy Bardwick has suggested that what is needed is that girls should be less rewarded for conformity and more rewarded for creative deviance.

So much for childhood--comes adolescence. It is at puberty when the strong arm-pressure is put on women to not deviate too drastically from the female role if she values her feminine image. It is also then that the frustration begins over the dual message society gives females.

Our society is oriented to achievement and girls, like anyone else, are taught they must achieve, but during adolescence they are suddenly subjected to a second pressure--they must look to fulfilling the traditional role. The traditional role is presented to the girl as her major one, the one she must master to be considered a normal woman. If she does not marry or does not have children, she is considered "strange," not really feminine. If she does marry and have children, the achievement is not highly esteemed by society. Consequently, there are few rewards (given by society) for meeting traditional role expectations, but there are punishments for failure to meet those expectations.

Not only is the traditional feminine role not highly esteemed in our society; it is not honestly presented to young girls. The role is romanticized to the point that it seldom corresponds at all with reality. I suspect this idealized vision leads women to have many false expectations of the traditional role.

The traditional role is presented as total fulfillment--the route to true happiness for a "real" woman. The female is told that she will find her identity through her husband and children; that they can define her life for her. Judy Bardwick says that short-term achievement within the traditional role works, but it does not work over the long-run. Let me read to you briefly from an interview ERIC-CAPS conducted with Dr. Bardwick:

> The traditional role has evolved as a primarily maternal role and it is inevitable that children grow up and the mother becomes a nobody. I happen to believe that it is destructive for one to have to live one's life through someone else--destructive for all parties concerned. It renders the mother possessive of her children in destructive ways, and also means that she must put all her eggs in one basket. When the kids leave, the concept of her identity is nowhere.

> I really don't think that people of either sex are really fulfilled in any maximum way until they establish a long-term commitment to someone else. I think that kids are probably a necessary part of this for the overwhelming majority of people, but the irrelevance, futility, repetitiveness, and goallessness of some of the day to day activities presently associated with the roles of wife and mother are not recognized. Every day is supposed to be Happy Mother's Day.
>
> All that a woman is told about the traditional role is a lie, and it is a lie for the crudest reason: all of the highest rewards are held out for achievement of the kinds which have been traditionally associated with males. The movers of society, the innovators, and the creators are the ones who are really esteemed. All the rest is lip service. [4]

The position of women in American society is unique in that they are taught to expect to have fulfillment given to them, to find it in submission and in caring for a home. Such an expectation leads only to frustration for all concerned. Fulfillment within the traditional role may be possible, but it must be earned there, just as anywhere else. The price of fulfillment as advertized in the presentation of the role is, to say the least, misleading.

There are no clear or easy answers to the problems presented. Matina Horner seems to suggest that the best a woman can do for the present is to handle the inevitable conflict of multiple roles. Most liberation groups, as well as counselors and psychologists, suggest multiple commitment models for women. Obviously new norms are evolving which will change the traditional roles for both males and females, and hopefully, each will profit from the increased flexibility and a more realistic assessment of the negative as well as positive aspects of the traditional roles.

When Caroline Bird looked at the present status of women, she stated that if change were to occur, "the change would have to start with retraining vocational guidance counselors who now have the embarrassing job of preparing girls for the limitations of the job market." [5] Her faith in the ability and influence of counselors is remarkable, and I question the assumption that the male work route is the only answer. I too would like to believe that counselors have the ability and influence to make a difference, but if counselors are to do so, they clearly must become more innovative in regard to programs and techniques for counseling women.

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4) "An Interview with Judy Bardwick." Counselor and Feminine Protest, Caps Capsule, p. 3-9.

5) Bird, Caroline. Born Female: The High Cost of Keeping Women Down, New York: McKay and Co., 1968 Paperback. p. 149.

The research indicates that counseling is less effective with females. A recent study reported in AERA's Educational Researcher points out the present ineffectual condition of counseling with regard to women and motivation. This study, sponsored by the Office of Education, set out to investigate what factors at home and at school contributed to maximum motivation for boys and for girls. It concluded that "efforts to increase motivation, such as special counseling and teacher attention, appeared to have little long-range effect on girls, whereas the same efforts seemed to have an immediate and relatively long lasting effect on boys." [6] The traditional methods of educators just are not getting the job done for girls.

I suspect that many of the accusations against counselors made in the Women's Liberation Movement have some basis in reality. Counselors probably reflect many of the values prevalent in society--many of those values are not supportive of women developing an optimal level of competence and self-esteem. I cannot believe, however, that counselors would deliberately sabotage a woman's self-concept as some of the more radical women's groups have intimated. The counselors in the field, no doubt, vary both in how aware they are of their sex role biases and in how much they let those biases influence their counseling behavior. I would suggest that the majority of counselors made an honest attempt to treat all people individually and try not to let a client's sex assume an unrealistic importance. Most counselors try to regard sex as only one of the many important variables to be considered, but I suspect counselors are more guilty of under-estimating rather than over-estimating its importance. Given the same stimulus, males and females often will react quite differently. Treating males and females exactly alike may not be the panacea many women in the movement have suggested. At this particular point in time, like Ogden Nash, counselors probably err more by omission than by commission. It is not so much that counselors try to put women down; they fail by not pushing women up.

Essentially I believe the counselor fails to be truly supportive of women when he does not do the following:

(1) Recognize the changing roles of women in American society.

Already one American family out of nine is headed by a woman. Forty-two percent of all women work, and projections into the future indicate that nine out of ten girls now in school will be employed in the future. Most of those women who will work, will do so because they need the income. The girls being counseled today may be living and working in a society which is quite different from the one in which we are living. The youth culture already is not accepting traditional roles, and the needs of society suggest that both women and men must modify traditional roles considerably to be effective in the future. It seems to me that counselors err if they counsel females in such a way as to encourage conformity to present society when future society is likely to

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6) See article by Gunars Reimanis cited in Bibliography.

be much less supportive of traditional roles and much more supportive of a number of alternative and combination roles for women. Each counselor must decide how supportive he can be of the changing roles and act accordingly.

(2) Recognize and evaluate his own sex role biases.

Counselors have always argued that having self-knowledge is a large part of being an effective counselor. Yet, I suspect that until very recently, few counselors have really begun to examine their biases about masculinity and femininity. Certainly the counselor's biases about the roles which are appropriate for women are going to affect his interactions with female clients. If a counselor believes that woman's major role in society is that of wife and mother, he is much more likely to counsel women into those vocations which he sees as compatible with her major role. While some counselors may view almost all occupations as compatible with the major role of wife and mother, their numbers are probably not large. Furthermore, there are still the subtle pressures that tell the female client that she must view the traditional role as the major one. Most people have favored images of what consitutes feminine or masculine behavior. How does a counselor react when females indulge in behavior which the counselor defines as unfeminine? For example, if a counselor is highly accepting of the traditional female stereotype, it seems to me very likely that he would be more accepting of female dependency, pasivity, and conformity than he might be of the same behavior in the male. How might the counselor react to an assertive, competitive, or aggressive female if he finds those qualities unfeminine? Would the counselor view independent achievement as equally important for females and for males? How does he view the woman who says she does not plan to have children or who plans to have children but does not intend to stay home when the children are small? Why is it that so often only the woman is asked to be concerned about how her career plans can be made compatible with her plans to have a family? The implication that the family is more important is subtle but clear--women notice what is being made compatible with what. Women notice if the counselor refers to successful females as "attractive and personable" and to successful males as "intelligent and ambitious."

(3) Develop some level of expertise with the growing body of recent research on sex differences and on the psychology of women, and with the demands of Women's Liberation.

Judy Bardwick points out the fact that few people even acknowledge that conflict exists in the traditional role of women--that what is advertised and what is the reality have little in common. Also implicit in the modern presentation of the traditional role is a dependence which all too frequently verges upon the pathological. Any high school counselor who really listens to high school girls cannot fail to be aware of their frustrations. How many high school girls claim that they plan never to marry while simultaneously making every effort possible to

attract any male that wanders near? How many view their mothers with little compassion and express strong desires not to end up resembling their mothers? For many young girls, that which is their life-long expectation and that which is their greatest fear is the same--that some man will marry them and take care of them. Somehow these girls, young and unable to verbalize that which is both their greatest fear and fondest hope, sense the danger of the kind of dependence that turns marriage and family into a death grasp rather than a living connection. Few counselors are presently able to honestly discuss the ambivalence of the traditional role with these young girls. A counselor who is concerned about women should be able to help these girls explore and verbalize those feelings which are so much a part of the experience of all adolescent girls in our culture; however, the counselor must do much more than that if he is to be of any real help to women. I think the counselor must be deliberately confronting with girls in ways which may not be entirely compatible with much of his traditional training.

I think females need to be actively pushed to seek what Bardwick calls "independent measures of self-esteem," that females need to be confronted when they harbor unrealistic visions of the traditional role and their own futures, and that females must be encouraged to explore the nebulous routes to self-esteem which involve varieties of multiple commitments. Essentially the counselor must design some program that tells women about women.

I would suspect that there would be some resistance to such a program, particularly from those girls who would be most likely to benefit from it. Those girls who approach their futures most passively, who have no realistic conception of the traditional role, who have no vocational plans or skills, and who have little belief in their own ability to influence the direction of their lives will have the greatest vested interest in the "American Dream." (It is also these same women who will likely end up in the work force because of financial necessity.) Such girls hope to marry some upwardly mobile young man who will rescue them from a dreary and unproductive existence and provide them with both material goods and reason for living.

These girls are not going to be entirely happy to be told that to be pretty and passive is not going to be sufficient--although at some level most girls have known all along that more was needed. These girls will not be anxious to endure the risks involved in developing alternatives to the traditional roles, particularly when there are so few good role models in present society. The counselor must seek methods and programs which will make it easier for girls to develop health levels of both dependence and independence--keeping in mind that there are many possible routes to such a goal.

The counselor, for example, must find ways to offer more support for female deviance from stereotypic interests, attitudes, and behavior.

The research on atypical women indicate that they have received both support and encouragement from significant people in their lives.

At the same time that the counselor is supporting deviance, he must also be supportive of those qualities, interests and activities of females which have not been sufficiently valued in our society--often just because of the association with femininity. Study after study documents the fact that an interest or activity frequently is devaluated just because it is considered feminine. Women should never have to feel guilty for enjoying feminine activities.

Counselors who want to help women develop healthy levels of self-esteem have a difficult job ahead of them. Because society has given women a conflicting message, the female motivation pattern is frequently quite different from that of the male. Achievement motivation in men has been studied for years, but similar studies with women have produced conflicting results. Recently, Matina Horner has traced the source of this confusion. She explains how in our society men are unsexed by failure and women seem to be unsexed by success. Unusual success for female leads to fears about one's femininity and to fear of social rejection. Matina Horner has named this variable in the female motivation pattern the "fear of success." Her studies of achievement motivation clearly indicate that females may require a kind of supportive structure very different from that of the male. She cites the research that shows that women who have high motivation to avoid success will not fully explore their intellectual potential when they are in a competitive setting--especially if males are involved in the competition. Optimal performance is only possible for such women in achievement situations which are noncompetitive. [7] Obviously, the counselor must consider this problem if he intends to encourage more exploratory behavior on the part of females. Counselors must both work to decrease the negative feelings women experience when they are in competitive situations and also try to find techniques by which women can explore their interests and abilities without getting involved in highly competitive situations.

If counselors are going to design programs which meet the needs of those women who will live and work in a society likely to be less rewarding of the traditional roles than the present one, the counselor must have some familiarity with that literature which describes the psychology of women. This knowledge is as essential to the development of innovative and effective programs for women as the counselor's desire to help women and his conviction that the world is ready to accept women who have the audacity to believe that they too have something to offer.

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7) Horner, Matina. "Femininity and Successful Achievement: A Basic Inconsistency." Feminine Personality and Conflict, p. 45-74.

The Counselor and the Male Dilemma

Garry Walz

Never have I felt less up to a task that I have to do than I do at this moment. In fact, I find myself at this time asking why I'm here; perhaps the brothers in the audience will realize some of my dilemma. In the next few moments I may model that dilemma more effectively than I speak it. One thing I want to make very clear. That is, in speaking about the male dilemma, I'm not in any way questioning the importance or the desirability of changes in roles and situations for women. I made it a particular point today to put on a little badge that says "Women's Rights Now." I would suggest the male dilemma is not associated with the desirability of women's rights. Rather, if women, in fact, do assume new roles in life, what does this mean vis-a-vis the traditional male-female role, male to woman role, male to male role. Secondly, if these roles change, what does this imply with regard to the behavior of the counselor? What ideas constitute the sensitive, attentive, concerned thought relative to working with both young and adult males.

Undoubtedly you've heard people speaking about the kind of cartoons which are now appearing in the male chauvinist magazines--the bastions of male rights--the Playboys and so forth. There is a great deal of effort to use humor here, I think, to communicate some of the male concern about what will happen if, in fact, women realize some of the rights which are coming to them. The question arises, how can you liberate women without emasculating the male? To my own way of thinking, it's very clear that there are long overdue changes in our society with regard to where women are. Their opportunity to express some individuality needs to be rewarded and they need to be responded to as individuals concerned with what it is they choose to do and how they do it. I think this is a role that we need to think out with regard to what role the counselor will play--not only in responding to new roles of women, but also the new roles of men in their response to women and in their response to one another.

One very interesting bit of information came to light recently. The Harris poll surveyed men and women around the country as to how they responded to the question of women's rights. Interestingly enough, the national sample of men were more responsive, more supportive to changes in women's role than were the women themselves. There are some important implications in this. I'd like to return to that a little later and speak on what I think are some of the implications of the fact that men seem more interested and are more prepared to assume an active role in women's rights than women are themselves today.

First, what about the dilemma? Is there really a male dilemma, and what does it mean? One of our astute counselors from Michigan commented to me the other night, "What do you mean 'male dilemma'? How can males possibly be in a dilemma when they have so many things going well for them? With all that they have, how could there be a dilemma?" I think that what we find is a situation where men grew up in a time when they learned a role, it was a role that was hardly won; it was a role which over the years they were conditioned to play. Now they find themselves in a situation of either having to fight or switch. The real question, if you will, is the desirability or the adequacy of the previous role in today's society. So what I propose to do, briefly, are just two things: to look at some dimensions of the dilemma facing the male today, then to suggest what are some activities or responses that we, as counselors, might be undertaking in dealing with males?

It is possible, at this time, that someone might appropriately inquire as to my credentials for undertaking such a presumptuous task. First, I attempted to survey the literature, to become knowledgeable about the psychology of women's liberation. Then I took a look at the nucleas of the literature of the New Male and the New Male Society. But, in all fairness, I must say that I did not find this literature very helpful for this task. So, I set about to become sort of an unobtrusive example. For instance, I rode on public conveyences, I visited bars and classrooms and rest rooms, and threw out little tidbits of various male reactions in America. And I got them--reactions! So, what I have to share with you is not a really substantive and scholarly report, in regard to where males are, but a kind of impressionistic image, conclusions that I've been able to draw from these observations; then I will draw some implications for counselor behavior. I must admit, however, that my objectivity here is suspect. I am, after all, born and bred of women. I am, in my work and home life, surrounded by attractive and able and, may I say with great pride, liberated and activated women. In fact, my four-year-old daughter in a recent visit to the public library, was confronted with a series of signs--each of which illustrated a particular body of literature which was available. One of thse signs was for women's liberation literature. She carefully studied all the signs, then, without any hesitation, proceeded to the women's liberation file. It may have had something to do with the fact that the woman on the poster was sort of a super-woman, but nonetheless the early social imprint was obvious.

Well, let's look at some of the dimensions of the male role in our society and consider some of the implications of this role. You'll recall that it was only about a decade ago when the American middle class male was described as the most overworked, undersatisfied, and most neurotic individual in the world. Here was an individual who was locked into a role; he seemed to be dying off quicker than women; he seemed to evidence less pleasure or satisfaction in his life than others. Here, generally, was an individual who was thought to be very oppressed and very dissatisfied with his life. You will recall that when you

think about the typical ingredients that go into a male role, you hear phrases like "hard work", "aggressive", "competition", "material rewards", "success", and "status"--all a very personal kind of aggrandizement involved. It seems that a man's identity is associated with what he is able to do; it is very important that he be able to go out and do things, because his self-evaluation is dependent on how well he does those particular things. This part of imprinting for males implies that if you wish to be a real man--a male that you can take pride in--it will be dependent on what you are able to do. Well, that idea went unquestioned for years.

It has only been with the advent of writers like Charles Reich and The Greening of America that we begin to look at a fact, which I think is rather indisputable--both public and psychological literature suggest that the relationship between success and personal satisfaction for males in our world is very low. As Reich speaks of it, most American males today are committed to the idea of "Level II" of consciousness. What you're out there to do is to achieve material reward and success, to live in a nuclear family, to have a suburban house, and two cars, and a loving wife, and children--all the visible signs of status and success. Yet, those males who achieve that kind of success are frequently the males who express very little personal pleasure or satisfaction in their life.

I think this is one of the dilemmas of the male today. He's learned his role very well, but when he realizes and recognizes that role, he comes to question its very utility. Unfortunately, in past years, that questioning about the meaning of the role has come later in life rather than earlier. May I just illustrate this a little with some of the imprinting that occurs in the young male. Look at some of the fairy tales; look at the kind of early literature that males are exposed to which plays an important role in their upbringing. You'll note that many of them have the typical context to them--like Snow White--when an individual, a male, has done something which is particularly desirable, he will ride off with the princess on his white stallion and he'll live in his castle happily foreverafter. The system is simple--the challenge is there, you can do it, and this is what life is going to be like--the princess, the castle, the white stallion, the happy life everafter. Yet, when you talk to males, as a number of researchers have done, and you translate that into modern ideology, the castle is the little suburban house with a 30-year mortgage and countless bills and repairs; that white stallion, which looked so attractive, is a polluting machine, unreliable, and a gasoline lush; the princess (and excuse me, women) is one who even to the mirror on the wall is no Snow White; and living happily everafter is staying with it until retirement and being farmed off to some retirement village where one continues to play adolescent games. So the male (and I think this is beginning to be communicated to our youth culture) is beginning to question where he is headed and what it will bring.

I would like, however, to suggest another dimension to this male dilemma. Let's look at the male stereotype so consistently and repetitively communicated through our media. Clearly, one dominant male model that every young boy is introduced to at an early age and is exposed to throughout his life is that of the American cowboy--that great American folk hero of which he reads in the comics and is exposed to throughout adulthood again and again. The cowboy becomes a model to which every male should aspire and emulate. Yet, if you do a little analysis of this great American folk hero he may not be quite as attractive as you've always thought. You might say he's either witless, or sexless, or both. After all, he's an individual who has developed a passionate attraction to cacti, horses, and sand. His interpersonal skills are so great that he must carry a six-shooter to deal with anyone who crosses him. His ability to work so effectively in groups is such that he needs to be highly mobile, spending a little time in each town, then moving on.

In contrast, let's look at the heroine in the great American drama. We have a group of rather witless males keeping the population down by their response to one another. Yet, what appears on the scene is a pedagogical heroine who brings the church, school, and effective communication with adults; she is the one who seems to represent all the values of love and community action and effective intergroup work. Is not the male grudgingly brought into this and, much like his stallion, somehow brought, still bucking, to the point where he could be domesticated to meet the quasi-female goals of a given town. What I'm suggesting is that the male image, as perhaps represented by the cowboy, is one which is pretty unattractive when you analyze it in any depth. What we're talking about here is a model which many young boys grown into adults have frequently seen as the model to which they aspire.

There's another dimension to this which wasn't particularly clear to me until I started to talk to other men. I think it goes something like this: many males sense themselves today as victims of a kind of betrayal. Let me try to explain. I think, if it's true that males are supreme in the drama of life, it is because they were playing to an audience which they thought wanted the male to play that role. There was the idea that, after all, they're working hard in an eight to five job, they're buying the house, they're doing these things that brought them the emulation, the response, the love and affection of those who cared for them. And it was as if the audience were shaping the roles and the lines of the players in life's drama. So I think that we begin to hear the male saying, "Here! I did what was expected of me, what I was brought up to believe would lead me to the good life. Now, I find that the audience is mute; there is no applause, there is no laughter, there is only hostility and questioning."

If you've been observing the Lieutenant Calley situation, you may understand another dimension of the betrayal question. There has been enormous male response to the situation in which Lieutenant Calley has found himself. Through analyzing some of the letters and protests, I

think that there is in this a little element of the fact that every generation of American males since 1900 have marched off to war to the tune of Yankee Doodle Dandy or in the spirit of '76--thinking that we were going to make the world safe for democracy, Mom's apple pie, and the girl next door. Now, males return from these wars in distant lands--wars with highly questionable kinds of goals--not to bands and not to celebrations, but to a comment of "you are not really heros; you were involved in something you really shouldn't have been in the first place." Here is someone who is trying to do what society told him was so important, yet, when he did it, the reward or the acknowledgement for it is pulled away. So, all over the country we have heard males speaking in the defense of Lieutenant Calley and saying, "This is what the society told him to be; we prepared him to be this way. Society said they would honor him for that role with medals and rewards. And now that he's carried it out, you're denying him that which he was promised." I think this is another dimension of the betrayal I hear some men communicating. Here again, we've carried out social expectations--supported and reinforced by all aspects of the society--and now we find it is not rewarded at all.

There is another part of this betrayal which is more difficult to speak of--probably not even appropriate for this audience to discuss--but, I feel the need to say something about it, and I hope I can do so without offending anyone. It is clear that a great part of the masculine identity is associated with the physical being. To be more specific, I am talking about a man's sexual prowess, or his ability to bring physical and sexual satisfaction to women. If we are to accept Freud--and perhaps men have taken a little secret pride in this--many of the hang-ups of young women have accrued because of their obsessive envy over the physical accoutrements of males. If a man had nothing else, he knew that he was very important to a woman, because he was the one who could bring her sexual satisfaction. Now, with the advent of the sexual researchers--the Masters and Johnsons who have undertaken a rather detailed study of what brings physiological satisfaction to women--men come in a poor fourth, behind a woman's own creative manipulation, vibrators, and sensuous books. Little wonder that males are getting their sexual kicks from skin flicks and brown papered books. For the woman, the male may become obsolete.

What does this say of importance to counselors? Where must we go? May I make a few suggestions about the kind of activities which I think counselors must be involved in, particularly as relates to males who are going to respond to this situation. First, counselors today need to be very communicative and very much involved in helping to develop new self-images for males. We must be willing to develop models which communicate to males that there are viable and meaningful and appropriate roles for males in our society other than John Wayne and the Green Berets. We need to communicate to the male that there are fully legitimate choices of roles and behaviors which are not limited to those of the highly masculine, physical male, but that, in fact, there are many ways in which

males can realize themselves as males and express their masculinity. These roles are not always associated with physical activities or aggressive and highly involved interactive kinds of behavior.

Secondly, I would like to suggest that maybe we need to work toward the greening of the relationship of the young boy and the adult male. It is very clear that many males today adopt a role of adult behavior in which they do not know what they will do. Today, roles of behavior are in answer to the question, "What will this bring me?" or "What will this do to my image and my barometer of success?" These are relatively non-spontaneous, non-relevant behaviors, but they are goal-oriented in the eyes of society and tradition. Reich has suggested that we need to provide a greening of a relationship where men can express themselves, can be themselves with a greater element of spontaneity and congruity in their behavior. What a male feels like doing and saying and being is that which he will be able to do without any internal monitoring. He won't have to ask himself, "Is this appropriate to my role? Is this what I want to be? Will this lead me in the direction in which I want to go?" The greening of his relationship will depend on what's important to him internally and it will depend on the quality of the relationship rather than the goal of the relationship.

Third, I think that all counselors--male counselors in particular--are in a position where they can help males understand that the response to women's rights should ultimately be seen as a response to human rights. Our need to respond to the injustices which are now present with regard to women should not be because of some special category, but rather because we have a basic concern for the rights of all of our citizens. The counselor, and also the male, should be concerned for all groups of citizens for which there is oppression and an inadequate opportunity for self-expression and development. I think sometimes there is a feeling on the part of males that because, in fact, he does respond favorably to women's rights that he should get thanked or rewarded in some verbal or physical way. If he has taken initiative to work for women's rights, there may be the feeling that they didn't appreciate it, and that they owe him a statement of appreciation. We, as counselors, need to communicate to young men that this is something that you do because it is the tradition of human rights we stand for, not because it is something that we'll be rewarded or thanked for. It is living a life that brings dignity and meaning to our everyday activities.

A fourth suggestion comes from my interaction with some of the women's liberation groups. It leads me to believe that we can help; I hope they'll listen. What I hear many of them saying is they want more of the top, they want into the action. I think they're saying, "Don't change things; what we want is to have more of what you have." Well, that's an understandable and a supportable motivation. I'd like to suggest that what we might say is, "Sisters, we've been there, and it isn't worth it. There's a better life out there. There's a much more meaningful life, and it's not a matter of enlarging the number of

players in the old play; it's adopting a new drama and new roles for all." Because we've been there, because we've been through the rat race, the competition, and the aggressiveness, we're in a position to communicate that the old goals and roles are not worth going for; let's work together towards new goals, new behaviors, new opportunities.

Fifth, I'd like to suggest that there's a very important role for counselors--male or female--to play in helping to broaden and expand the horizons of men and women with regard to the available options. You know that the individual is very experience-bound in being able to define that which is available to him, or what may bring him success and satisfaction. As counselors, we need to help all individuals--male or female--realize that there are more options, more life styles, more ways of defining their life than they may personally know about. As we do this, we must be prepared for the fact that there are going to be great periods of experimentation in which we'll see individuals switching life styles, experimenting with one form and then giving it up for another.

We're already beginning to see this with adult males. A recent Wall Street Journal series looked at the male; one of the things they pointed out was how the present male executive is opting out of the corporate life into a hippie life style in which he is saying, "I've experienced one life and it's been unrewarding; now I'm going to try a new one." In doing so they frequently ask for help; they seek counsel and interaction with someone who can help them to understand what the option is, what is involved, what are the routes for entry, and what are the routes for exit. So, I see us being much more involved in assisting young people of both sexes, but perhaps especially males, to try out new life styles and new goals which they formerly would have been very reluctant even to consider but which now are viable options for them.

Sixth, and last, I would like to talk a little about the male and love. I think it is meaningful to observe that one recently popular book of fiction is called, simply, Love Story. Apparently, it has had a great impact on males of all types and in all walks of life including, I'm told by Time magazine, professional football players. Perhaps what this means is that many of us today, both males and females, feel a desparate need for a close and meaningful love relationship with another person. We're tired of being manipulated and mutilated and controlled and organized like IBM cards. Our society, our present family structure, and our present social institutions do not provide opportunities for a person to fully experience both short-term and extended long-term love relationships with others.

I dare say that our characteristic modeling and social imprinting for the upbringing of males have been very deeply hurtful to the male in being able to express love or to indicate vulnerability by crying. After all, these are the characteristics which have been associated not

with male strength, but with male weakness. When we see examples of a Frenchman crying, this has been a sign of a personal weakness. When we see men showing any public display of love or affection, it's assumed to be a rather eccentric or unusual male. Maybe this is where counselors working with young women and counselors working with young men can help. We help them to realize that to show strength is to have the strength to be vulnerable enough to express one's love, to reach out to others and to be vulnerable to hurt, to be able to communicate the fact that someone cares for another, and to be open and visible and very forthright in this communication of affections.

It is rather tragic, I think, that many of today's males have been only able to experience their emotional selves through encounter sessions. Is it not possible to allow the upbringing experience of all males to include the experience of communicating the deep seated feelings they have--for one another and for women? Males are questioning: Can I be what I want to be and still be male? In conclusion, let me say from the male point of view, "Sisters, you've come a long way; but with you we want to go a lot further."

Protest Music

In this category are any of the songs which present the negative aspects of the traditional role or which allow women to confront those sanctions or people who would limit their freedom.

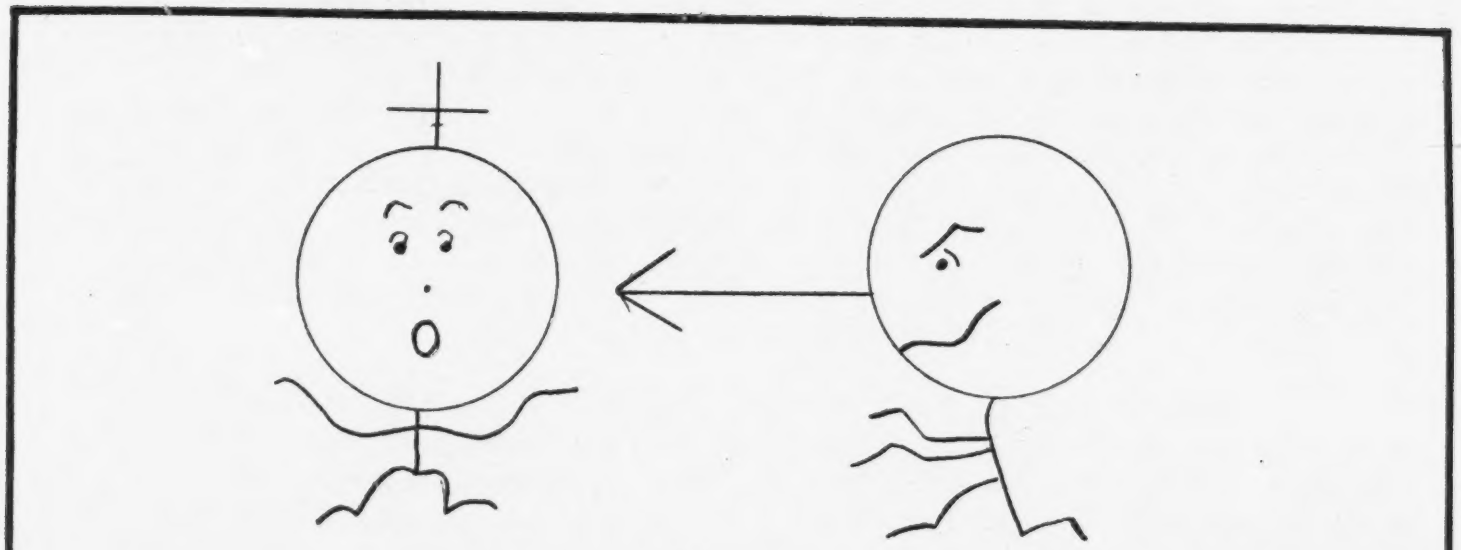
Once again, the possibilities are broad--though much more limited than the category Pre-protest.

We chose the first verse from "Wagoner's Lad":

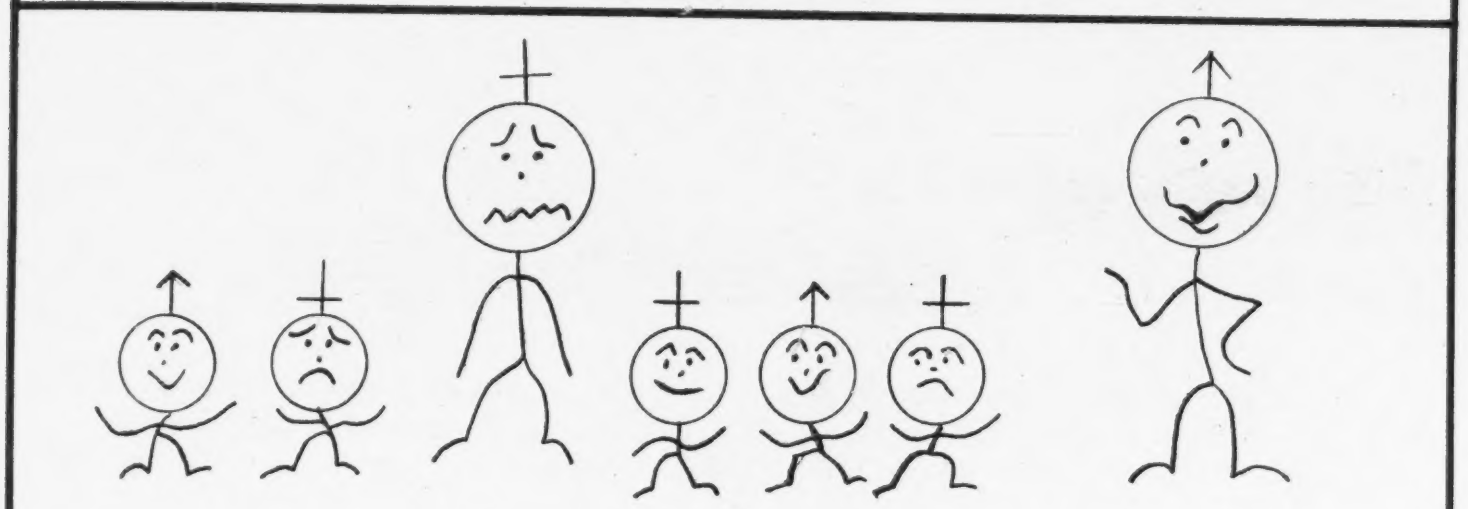
Sad is the fortune of all womankind
She is always controlled; she is always confined
Controlled by her parents until she's a wife,
Controlled by her husband the rest of her life.

We also include "Show Me" from "My Fair Lady" because we liked Liza's empirical spirit! (It is also rather cheery marching out music).

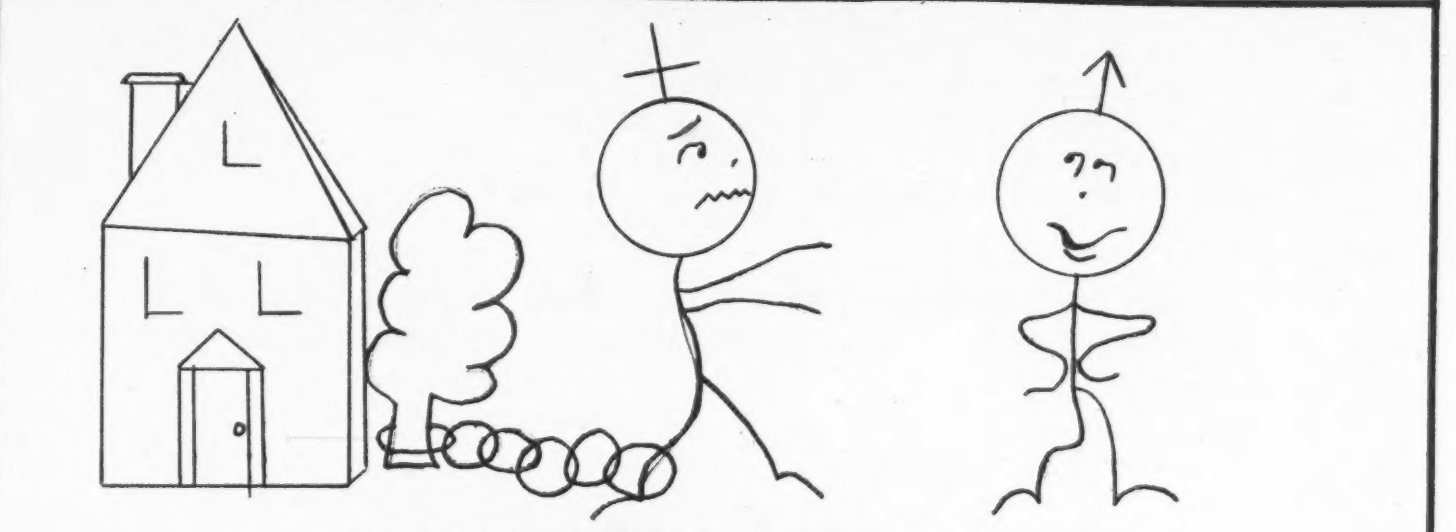
Protest Posters



What Male Chauvinism?



I never promised you a rose garden.



Now, put your best foot forward!

Bibliography

Astin, Helen S. *Personal and Environmental Factors in Career Decisions of Young Women. Final Report.* Washington, D.C.: Bureau of Social Research, Inc., 1970. ED 038 731 MF-$0.65 HC-$3.29 95P.

Post high school experiences were the best determinants of career outcomes. Educational attainment and marital-familial status best predicted whether women would choose careers in the professions or be housewives and office workers. Of the personal variables, scholastic aptitude and socioeconomic status as well as early choices, were the best predictors. However, different clusters of characteristics were predictive of different outcomes.

Bardwick, Judith M. *The Psychology of Women: A Study of Bio-Cultural Conflicts.* New York: Harper and Row, 1971.

An integration of biological, psychological, and medical data to explain the origin and developments of sex differences. Viewing the development of a person's identity as inextricably linked with, but not wholly dependent upon, the sex role, the author describes the unfolding of masculine and feminine characteristics; their origins in the endocrine and central nervous system; their socialization; their relation to ego development, self-esteem, productivity, and creativity; and their function in traditional roles and work roles.

Bardwick, J., Horner, M., Douvan, E., and Gutman, D. *Feminine Personality and Conflict.* Belmont, Calif.: Brooks/Cole Publishing Co., 1970.

Four essays describing the psychological development of women: sexual identity, ego styles, motivation, and conflict.

Below, Helen Irene. *Life Styles and Role of Women as Perceived by High School Girls.* Indiana University, 1970. Available from University Microfilms, 300 North Zeeb Road, Ann Arbor, Michigan 48106 (MF-$3.40 Xerography-$11.95 294P. Order No. 70-7424).

This study was designed to investigate the role perceptions and expected life styles of high school freshmen and senior girls to determine whether there is a relationship between their stated life styles and role perceptions and (1) year in school, (2) educational expectations, (3) academic aptitude, (4) socioeconomic background, (5) educational background of the mother, and (6) present employment status of the mother. The relationship between stated life styles and role perceptions was also studied. A further purpose was to determine whether high school freshmen and senior girls view their future roles as women in a traditional or egalitarian way.

Broverman, Inge K.; and Others. *Sex-Role Stereotypes and Clinical Judgments of Mental Health.* Journal of Consulting Clinical Psychologists, February 1970, 34(1), pp1-7.

Sex-role Stereotype Questionnaire of 122 fipolar items was given

to clinicians. Hypotheses confirmed and possible reasons for and effects of double standard of health are discussed.

Elman, Judith; and Others. *Sex-Roles and Self-Concepts: Real and Ideal*. Cambridge, Mass.: Radcliffe Institute; Worcester, Mass.: Clark University; Holy Cross College, 1970. ED 043 073 MF-$0.65 HC-$3.29 10P.

Males' and females' conceptions of ideal men and women in relation to their perceptions of sex-role stereotypes and their self-concepts were investigated. The following hypotheses were supported by the results obtained: (1) ideal males and females are seen as more similar than typical males and females; and (2) one's self-concept is closer to his corresponding sex-role stereotype than to the sex-role ideal; one's ideal self is more similar to the sex-role ideal than to the sex-role stereotype. The findings showed that individuals are content with neither the sex-roles nor with the relative position of self with respect to the sex-roles as they are perceived at present.

Entwisle, Doris R., and Greenberger, Ellen. *A Survey of Cognitive Styles in Maryland Ninth Graders: IV, Views of Women's Roles. Report No. 89*. Baltimore: Center for the Study of Special Organization of Schools, Johns Hopkins University, 1970. ED 043 918 MF-$0.65 HC-$3.29 31P.

The main focus of this paper is upon the acquisition of a few specific attitudes: Whether women should work; what kinds of jobs women should hold; and whether women are intellectually curious. Views of women's work role held by ninth-grade boys and girls in Maryland are sampled with respondents drawn from several residential areas chosen to typify segments of the U.S. population. Boys are consistently more conservative than girls. Although in general those of higher IQ hold liberal views, middle class boys of high IQ are the least liberal. Black children are less opposed than white children to having women working outside the home, but are just as conservative about having women holding men's jobs as other groups. The greatest differences between girls' and boys' views were found for middle class whites.

Farmer, Helen S., and Bohn, Martin J., Jr. *Home-Career Conflict Reduction and the Level of Career Interest in Women*. Journal of Counseling Psychology, 1970, 17(3), pp228-232.

The study was an attempt to reduce home-career conflict experimentally by providing a measure of social sanction for professionally demanding career roles, and to measure the effect of this reduction on home and career interests. Results indicate that regardless of marital status, vocational interest can be raised.

Frankel, Phyllis Schwartz. *The Relationship of Self Concept, Sex Role Attitudes, and the Development of Achievement Need in Women*. Northwestern University, 1970. Available from University Microfilms, 300 North Zeeb Road, Ann Arbor, Michigan 48106 (MF-$3.55 Xerography-$12.40 273P. Order No. 70-55).

The findings suggest that goal oriented women, regardless of their age and stage in life, are predominantly comfortable with themselves and have reached a generally good level of personal adjustment. The valuing of self appears basic to the development of goal oriented behavior. Goal oriented women indicate greater feelings of self worth than do non-goal oriented women.

Friedersdorf, Nancy Wheeler. *A Comparative Study of Counselor Attitudes toward the Further Educational and Vocational Plans of High School Girls*. Purdue University, 1970. Available from University Microfilms, 300 North Zeeb Road, Ann Arbor, Michigan 48106 (MF-$3.00 Xerography-$8.00 171P. Order No. 70-3887).

The present concern over secondary school guidance and counseling practices with regard to the emerging roles of women in the world of work requires continued serious attention. This study was an attempt to determine the attitudes of counselors toward the educational and vocational goals of high school girls and to determine the nature and extent of attitudinal differences among counselors.

Harmon, Lenore W. *The Childood and Adolescent Career Plans of College Women*. Milwaukee: Wisconsin University, 1970. ED 040 468 MF-$0.65 HC-$3.29 19P.

The findings suggest that women do not make many or varied early choices, and that their later choices, although more varied may be restricted to typical women's fields.

Hawley, Peggy. *The Relationship of Women's Perceptions of Men's Views of the Feminine Ideal to Career Choice*. San Diego State College, 1970. CG 006 111 MF-$0.65 HC-$3.29 50P.

A total of 136 women students: math science majors, counselors-in-training, and teachers-in-training, were subjects in this study concerned with the relationship between women's career choice and their perception of men's views of the feminine ideal. As predicted, women's perceptions of men's views of the feminine ideal were differentially related to the careers for which they were planning. Women in career areas traditionally considered masculine (math science) were most concerned with men's approval. Teachers-in-training tended to be more home-centered than job-centered. Counselors-in-training seemed to be less governed by their husband's wishes than either of the other groups. The math science subjects were more nonconforming in their choice of careers while counselors were more nonconforming in regard to their husband's choice.

Heibrun, Alfred B., Jr. *Toward Resolution of the Dependency Premature Termination Paradox for Females in Psychotherapy*. Journal of Consulting and Clinical Psychology, 1970, 34(3), pp382-385.

Paradoxical behavior of dependent females tending to leave psychotherapy prematurely has been linked to the initial tendency of male therapists to be nondirective with females.

Lanza, Ernest R. *An Investigation of Various Antecedents of Self Esteem as Related to Race and Sex.* Ball State University, 1969. Available from University Microfilms, 300 North Zeeb Road, Ann Arbor, Michigan 48106 (MF-$4.00 Xerography-$11.70 259P. Order No. 70-15,406).
Students with high self-esteem: (1) have mothers who are high in self-esteem emotionally stable, adequate in their view of themselves as mothers, pleased with father's child rearing practices; (2) have fathers who are more stable in their employment; (3) have parents who appreciate academic achievement in their sons; and (4) view parents punishment as being effective. Students with low self-esteem: (1) have mothers who are low in self-esteem; (2) have parents who appreciate academic achievement in their sons, and have had previous marriages; and (3) do not view themselves as popular persons.

Lee, Sylvia L. *High School Senior Girls and the World of Work: Occupational Knowledge, Attitudes, and Plans.* Columbus: Center for Vocational and Technical Education, Ohio State University, 1971. ED 047 155 MF-$0.65 HC-$3.29 56P.
This project was an attempt to afford educational planners and counselors additional insight into the changing vocational and educational needs of girls. This publication reports the findings of a study which explored the knowledge of work, attitudes toward work and plans for the future of high school senior girls.

Lunneborg, Patricia W. *Stereotypic Aspect in Masculinity-Femininity Measurement.* Journal of Consulting Clinical Pscyhologists, February 1970, 34(1), pp113-118.
Explores stereotypic thinking in relation to sex differences in personality. The 14 scales of Edwards Personality Inventory IA administered to 398 college student judges predict answer most men (women) would give. The results are discussed.

Maccoby, Eleanor (Ed.) *The Development of Sex Differences.* Stanford, Calif.: Stanford University Press, 1966,
An authoritive synthesis of the literature on sex differences.

McGowan, Barbara, and Liu, Phyllis Y.H. *Creativity and Mental Health of Self Renewing Women.* Measurement and Evaluation in Guidance, 1970, 3(3), pp138-145.
Scores of 168 women on the Personality Factor Questionnaire revealed they were highly intelligent and creative as compared with the standard for adult women. Factor direction suggested that self renewing women as a group might be described as "self sufficient extroverts," in contrast with Cattell's description of creative people as "self sufficient introverts." Self renewing women appear to function within a productive range of psychological health.

Mattson, Judith (Ed.) *The Counselor and the Feminine Protest.* CAPS Capsule, 1970, 4(3), pp2-7.

This issue of CAPS Capsule discusses the basic conflicts in the current roles of women as they relate to the individual female's level of self-esteem. Changes in counselor roles and techniques are suggested in order that counselors may respond more adequately to the evolving role of women in American society. (MP)

Owens, Louise H. *Toward More Meaningful Counseling with Women*. Washington, D.C.: American Personnel and Guidance Association; San Francisco: Veterans Administration, 1970. ED 040 407 MF-$0.65 HC-$3.29 9P.

The document is concerned with women's failure to plan some reasonable occupational program, the lack of which places increasing pressure on the counselor and the female counselee. The report discusses some research on femininity: (1) how women adjust to the social norm; (2) how women describe the ideal women; and (3) how women see themselves (self image). Age groups from 25 to 54 are considered and differences between them are noted. Also included are suggestions to be applied by the counselor.

Pietrofesa, John J., and Schlossberg, Nancy K. *Counselor Bias and the Female Occupational Role*. Detroit: College of Education, Wayne State University, 1970. CG 006 056 MF-$0.65 HC-$3.29 13P.

The inferior position of women in the world of work is discussed as a backdrop for this study which sought to test the hypothesis that counselors are biased against women entering a "masculine" occupation. A coached female counselee, portraying a college junior who is having difficulty deciding between teaching and engineering, was privately interviewed by 16 male and 13 female counselor trainees at Wayne State University. All interviews were taped and then rated for their apparent bias by: (1) a male graduate student in counseling and guidance; (2) a male counselor educator; and (3) a female college professor. Results indicated that counselor bias exists against women entering a "masculine" occupation. Female counselors displayed as much bias as males. Implications are discussed.

Reimanis, Gunars. *A Study of Home Environment and Readiness for Achievement at School. Final Report*. Corning, N.Y.: Corning Community College, 1970. ED 041 637 MF-$0.65 HC-$3.29 43P.

Internal reinforcement control is defined as one's belief that his rewards or punishments are contingent upon his own behavior. This study tested two main hypotheses: (1) that inconsistency in the home environment interferes with the development of internal reinforcement control, and (2) that internal reinforcement control can be increased by special teacher efforts in the classroom, and by group discussions or counseling outside the class. A secondary hypothesis was that internal reinforcement control relates positively to school achievement. The hypothesis were tested in four separate studies. The findings partly supported the first hypothesis; the second hypothesis was supported; and the secondary hypothesis was supported for early graders, but not for college students.

Safilios-Rothschild, Constantina. *The Influence of the Wife's Degree of Work Commitment upon Some Aspects of Family Organization and Dynamics*. Journal of Marriage and the Family, 1970, 32(4), pp681-690.

This study examines the relationship patterns among families with wives who have a high work commitment (HWC) and those who have a low commitment (LWC). The former perceive themselves as having more freedom in and out of the home, and being the major decision maker. The latter feel more restricted, and make decisions jointly with their spouses.

Steinmann, Anne, and Fox, David J. *Attitudes Toward Women's Family Role Among Black and White Undergraduates*. Family Coordinator, 1970, 19(4), pp363-368.

The self perceptions and ideal women of black and white women were slightly self achieving. White women as in previous samples said men prefer a home oriented woman. Black women, however, felt men wanted a woman balanced between home and career aspirations, and black men agreed. White men also delineated a balanced ideal woman unlike what white women believed.

Watley, Donivan J. *Career or Marriage? A Longitudinal Study of Able Young Women. Volume 5, Number 7*. Evanston, Ill.: National Merit Scholorship Corp., 1969. ED 035 010 MF-$0.65 HC-$3.29 21P.

The educational and career field aspirations of groups differed; and those seeking an immediate career scored higher on scholastic ability tests than those who either planned no career or who planned to delay entering.

Weis, Susan J. F. *Self Esteem and Self Implementation in Role Saliency of Women*. Pennsylvania State University, 1970. Available from University Microfilms, 300 North Zeeb Road, Ann Arbor, Michigan 48106 (MF-$3.00 Xerography-$9.00 196P. Order No. 70-7245).

The data provided significant evidence that greater role saliency coincides with greater esteem and lesser saliency with lower self esteem. It appears, therefore, that role saliency is a factor in attaining psychosocial status.

Women and the World of Work: A Learning Opportunities Package. Unpublished manuscript, Departments of Counseling and Student Personnel Psychology and Distributive Education, College of Education, University of Minnesota, June, 1970.

This curriculum guide attempts to help the student confront the role of women in the world of work. It deals with the attitudes and values held by society in regard to this issue; and it aids both girls and boys to examine their own beliefs, to gain information about what the future might hold for women, and to use this knowledge to plan their work and family lives accordingly.